Sinkaietk 343

Each village was said to have a large 364
sweat house, large enough to hold ten men.[5]

Trenches and piles of rocks were reported as camp defence and refuge for women and children during attacks. Ladders were sometimes needed for access. Summer sites were reported on inaccessible hilltops for the same purpose. No barricades of logs were known.[6] 361 712

DRESS AND PERSONAL ADORNMENT

As Teit' also described for the Northern Okanagon, men's clothing consisted of breechclout and belt, moccasins, long leggings, shirt, and cap or headband. Women wore either a long dress or a short shirt and skirt, together with moccasins and short leggings. Buckskin was worn throughout the year, thicker in winter, thinner in summer; although in hot weather men and children would remove shirts and leggings. Men avoided nakedness, even guarding their genitals while going to and from swimming, a precaution not paralleled by women. Clothing was made also of wolf, fox, coyote and otter skins, of beaver and mink for the rich. Bear goat, and large deerskins were used for capes and robes. In summer, garments made of shredded sagebrush were worn, at least in earlier times. When first dressed, a child wore the same styles as adults. All wore moccasins, including children. All clothing was made by women. 291 [852] [42]

There are indications that skin garments were a comparatively late, though aboriginal, acquisition, and that sagebrush bark was at one time the year-around material for clothing, as among other tribes of the Plateau. For instance, Mary Carden stated that the bark breechclout and bark skirt were in general use before the days of her great-grandparents. This would mean perhaps in the middle of the eighteenth century. At least within her own lifetime gala dress of buckskin has always been in use. Lucy Joe thought that buckskin clothing came into use about the time of the fall of the "dry snow" (circa 1790). She was born 1850-60. As a little girl she wore buckskin. Her husband, whose first wife was Inkamip (Northern Okanagon), said that "long ago" those people wore sagebrush aprons.

The breechclout was made of a single piece of soft buckskin, two and a half to three feet long by one foot wide, passing under the crotch and hanging over a belt before and behind like an apron, perhaps as low as the knees. On some no apron was left the belt passing through tabs on the breechclout. In winter the hair was sometimes left on the buckskin, and occasionally coyote and other fur was used, worn hair side in. The apron of the clout was sometimes

5 For the use of sweat houses, see Diversions.
6 See Warfare.
7 Teit, Salishan Tribes, 230.
8 Specimens in Washington State Museum: Figure 9.

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855 sometimes slept when the village was very crowded with visitors. They played games
857 such as the cup and pin game, and also most of the adult games, but without the gambling. Little girls made themselves little dolls of of stone and bark.

858 To some extent the children were treated as adults. The desires of children only a few years old would be considered and consulted in such matters as the making of protracted visits. In return, they were expected to act according to group standards,to be polite and instantly obedient. While a woman cared for her own children, even in a plural household, children were expected to
861 obey all their elders. Bad behavior was punished by whipping, either by the parent or by some old man delegated to the task. Occasion for this was said to have been rare. Children were frightened into behaving by saying, "The owl (or night hawk) will bite you." Certainly today most of the children are very well-behaved, and one little girl, whose peculiar upbringing had "spoiled" her considerably, was considered an exception by all, including the other children.

A boy might go to stay with relatives for a time if he chose, but he would never run away to them if mistreated at home for fear that his father would punish him even more severely.

867 In addition to that education which came with play, a more formal sort was undertaken. Lectures were delivered morning and evening by an old man of the family. These contained injunctions to be industrious,honest, clean, liberal and respectful. They were not coated in sugared allegory or fable,
[538] and did not provide the same sort of pleasure as did listening to the ordinary tales, which were never directed to pedagogical ends.'

There seems to have been some prizing of the knowledge thus handed on.

[539] A sad tale is told of a widow who desired that her young son get his share of the lecturing. She sent him to listen to the words of wisdom being imparted by a neighboring elder to his grandsons. The old man would not allow this, so the poor boy got what he could by listening outside the lodge. He took all the words to heart, and grew to be wise and respected, but the grandchildren, careless of the worth of what was too easily theirs, disregarded the advice and grew up shiftless and worthless.

866 Character training was also practiced in making the boys and girls rise early every morning and go swimming, however icy the water, to insure their growing up to be energetic.

7 On the telling of stories, see Diversions.
8 See also Social Organization.
9 Teit, Salishan Tribes, 281.

and older daughters sat nearest the fire so that they could reach for food to pass around. If any man wanted a thing, he would just say, "Some —" or "Where is the —?": a woman would get up and fetch it without a word. 264

If another family came to visit, their women cooked over a fire apart, and would start the dish of food where most of the members of their family sat, but the dish was passed on among others present until empty. 574

There were two baby girls at the Timentwa table: one of two and the other three years of age. Neither was spoiled in any degree, yet they were spoken to and given every attention after meal time. At other times they were not noticed. The women did not pet them at all, though they betrayed their usual stoical appearance with regard to the babies by the kindest of smiles when the babies were not looking. When one cried it would be softly spoken to in a soothing tone, and sometimes a hand held out to it. But no more was done and it soon stopped. It was addressed very much as an adult or a child of nine or ten who had done something wrong would be by us. In general they were well behaved and no nuisance. They gave the happiest smiles on every occasion and seemed to have a happy pleasant existence. These two girls (one a Timentwa, the other a distant relative visiting with her widowed mother) had absolutely nothing to do with each other. 858.

There was no conventionalized joking-relationship. Joking between individuals was, on the other hand, fairly common. There were some people who, either because of their own temperamental flair in that direction, or peculiarities which laid them open to it, were treated jokingly by everybody. They were called by nicknames which were as often as not of their own devising, and verbally teased in many ways. Practical jokes are rare. Playing practical jokes was called kwEskwa'st, and the practical joker ("a fellow who is always playing jokes") was called the same. Verbal jokes (n·kwEskwEstsI'n) were common and usually received in friendly spirit. When two friends were always arguing, but never really quarrelling, it was said of them, "One is ugly and the other is good-looking." One common joke of today is apparently a relic of the levirate: one man will say to another (a friend, often a cousin), "When I die, you will have the woman left," i.e., the speaker's wife. A frequent joke, and one always heartily laughed at, is based on the likeness of the words for "dessert" and "cool." TXxaI'lstEn means "fruit eaten after a meal" or dessert, the implication being that the fruit is cooling or refreshing. TXxa'pI'ls means "to cool off" by taking cool air into the lungs or by being in a cool breeze. When a fruit dessert was suggested, one jokester said, "You don't need 'fruit after a meal', it is 'cool' enough." Another said, "Just go out and take a deep breath in the wind, then you won't need 'fruit after a meal'." 522 571